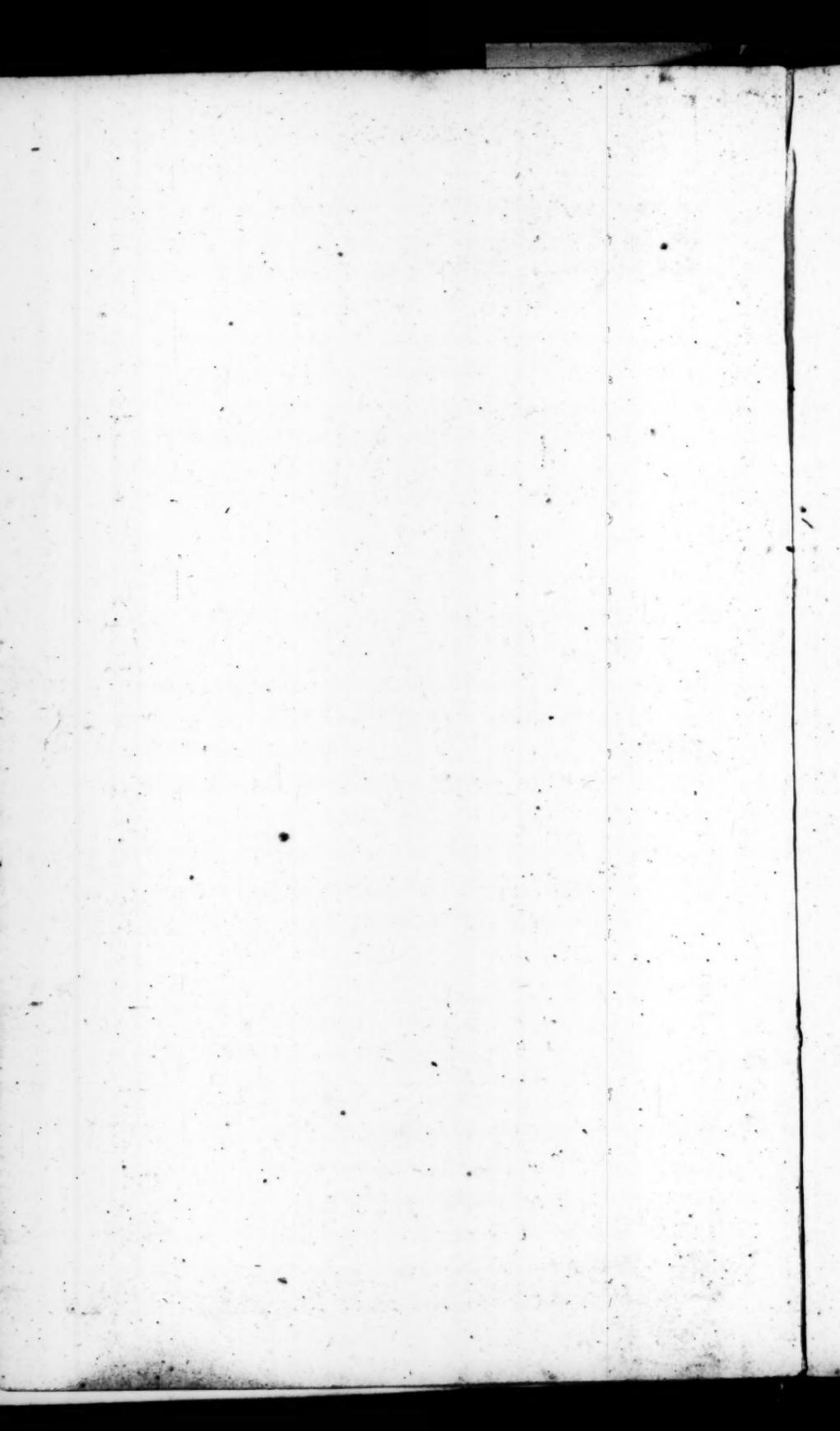


The Good and Faithful ^B
SERVANT,
Set forth in a
SERMON
Preached at
*Hatfield Broad-Oake in Es-
sex, August 2. the day before
the Funeral of*
Mr. JOHN WARREN,
Sometime Minister of the Gospel there.

Now Published with some small Additions,
and a brief Account of his Life and Cha-
racter.

By HENRY LUKIN.

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T H E

Good and Faithful Servant.

Matthew 25. 21.

His Lord said unto him, Well done, thou good and faithful Servant, thou hast been faithful over a few things, I will make thee Ruler over many things : enter thou into the joy of thy Lord.

AS it was said of the Woman that came with a Box of Ointment of Spikenard, to pour on the head of Jesus before his Death, She did what she could, she came beforehand to anoint his Body to the Burying ; she took the best way that she could think of, to express her affection and respect to him, *Mark 14. v. 8.* So I am come beforehand, anticipating a little the Funeral of our dear Friend, to do what I can to improve so sad a Providence for the benefit of his surviving Friends, and to spread abroad and preserve the sweet savour of his Name (which is as a precious Ointment, *Eccles. 7. 1.*) when he is gathered to his Fathers. As un-

der the Old Testament God multiplied Visions, and used similitudes by the Ministry of the Prophets, *Hos. 12. 10.* So under the New Testament Christ spake very often to the Multitude in Parables, *Mattb. 13. 34.* This being a very useful way of teaching. Some call Images Laymens Books, because they suppose they represent things so clearly and plainly to the meanest capacities; but tho' God is a Spirit, and requires Spiritual Worship, yet he hath thought fit to represent spiritual things by natural; so that as it is said, *The invisible things of him are seen clearly from the Creation of the World*, *Rom. 1. 20.* And if we do understand that of the time ever since the Creation, yet the words following are to be understood of the Works of Creation. But not only the things that are made represent to us God's Eternal Power and Godhead, but all things that are done or transacted in the World serve to represent spiritual things to us: And while we have such a Teacher as Christ to instruct us in the resemblance that is betwixt these things; they may be of much use to us to help our understandings and memories, to quicken our affections, and to invite and draw our thoughts to heavenly things; so as we can hardly be about any worldly business, but we may take occasion from thence to raise up our minds to heavenly things; which is a great advantage to us, because we have so little command over our thoughts, and because all our actions have their first rise from our thoughts; *out of the heart proceed first evil thoughts, and thence murders, adulteries, fornications, &c.* *Mattb. 15. 19.*

Before I proceed further, I will premise that in similitudes the Scripture is very brief and concise,

concise, so that there is not only an omission sometimes of the note of similitude (which doth frequently occur in Scripture) but the *Protasis* and *Apodosis*, as they are called, are confounded together, and not set exactly one against another, or explained one by the other, as *Prov.* 11. 22. A fair Woman is not as a Jewel of Gold, but Beauty in a foolish Woman, as a Jewel of Gold in a Swines snout : So *John* 3. 8. He that is born of the Spirit, is not like the Wind, but in the busines of Regeneration, the Spirit works freely, invisibly ; yet effectually as the Wind blows. Sometimes that only which belongs to the *Protasis*, or former part of the similitude is expressed without that in the latter part of the similitude which answers thereto, as *Luke* 12. 35. *Let your loins be girded about, and your lights burning.* We need not busie our selves to find out what are these loins that should be girt, and those lights that should be burning, for those expressions belong to the persons that we should be like to: As those that wait for their Master's coming from a Wedding, should not only be up and have their Cloths on, but should have those Garments girded about them, (which were much like Morning-Gowns) which they could not well either run in, or do service in, unless they were girt about them, as you may see by *1 Kings* 18. 46. and *Luke* 17. 8. So they should not only have their lights or lamps by them, but have them ready lighted, that they might not make their Masters stay when they knocked, till they were prepared to wait on them ; but that they might open to them immediately : So we should not only be in a *Habitudinal* preparation for Death, by being in a state of Grace ; but in an *Actual* preparation for it, having our Evidences for Heaven ready, our hearts

weaned from the World, a clear prospect of future Glory, and being always so employed, as Death may not surprize us idle, or doing that which is evil. I have spent so many words on this thing, because it may be of use to us for the right understanding of this Parable, out of which the words of the Text are taken, wherein he instructs his Disciples how they should carry themselves in his absence ; the time of his Departure from them being now at hand. We have this Parable differently set down here, and in *Lu. 19. 12.* For it is here in the *Evangelists*, as it is in the Books of *Samuel*, *Kings* and *Chronicles* in the Old Testament ; what is omitted in one Book, is set down in another ; so that put together, they make the History more compleat ; therefore the Greek Translators of the Old Testament call the Books of *Chronicles*, *Paralipomena*, or prætermissions, because many things are added in them, which were omitted in the foregoing Books. In *Luke* he plainly foretells what he should meet with from the Jews, and how he should be rejected of them : But in both he is compared to one going from home, and leaving his Servants. *Luke* saith, a Noble-man going to receive a Kingdom : He must indeed be a great Man that gave so many Talents to his Servants to Trade with, till he came back again. The Parable plainly shews that he gave to some more, to some less, according to their places and abilities. *Luke* saith, Pounds ; but the Evangelists have regard rather to the sense and meaning of Christ, than to his words ; they both imply that he gave different summs of money, or portions of goods : Now when they come to give an account of the improvement of what he had committed to their trust, the first had doubled his Stock, or what he was trusted withal ;

withal ; and here in the Text we have his Lords approbation of what he had done, and his liberal rewarding of his diligence and faithfulness. It was but little in comparison which he had trusted him with, but he should be Ruler over much ; as he that had been faithful in the administration of the Affairs of the Household, should be made Steward of all his Masters Estate, *Mat. 24. 47* In *Luke* it is, *Have thou Authority over ten Cities* ; having respect, as I said before, rather to the meaning of Christ, than to his words, and therein it is likely he alludes to the Honour wherewith Princes or Conquerours use to recompence the signal and eminent service of those that have acquitted themselves well under them, preferring them to the Govenment of some great Places or Cities, and such an one should have Rule over many Cities ; still observe that these expressions have respect to the *Protasis*, or former part of the similitude.

4. As for those words, *Enter thou into the Joy of thy Lord*, if they be referred to the *Protasis*, they only signify that he should enter upon or take possession of that honour or preferment which he should promote him to, or delight to confer upon him, as *Abasuerus* would know what should be done unto the man to whom the King delighted to honour, *E& 6. 6*. I come now to the spiritual meaning of this Parable, or that which is hereby signified. Now it is agreed on by all that the scope of the Parable is to shew, That Christ being gone to Heaven, hath given variety of gifts to men, which they are to improve for him in his service for his glory, which he will require an account of when he comes to Judgment. Men have from this Parable learned to call them *Talents* in their ordinary speech, but in strictnes\$ they might as well have cal-

led them *Pounds* from the Parallel place in *Luke*; yet I dislike not the use of the word in this case, because it is not so common a word as pound, nor used in so many cases, and the use of this word may put men in mind of the end and use of those various gifts which they have received. Now by these gifts we do not understand only those gifts which he gave unto men at his Ascension, *Eph.* 4. 8. The various kinds whereof the Apostle mentions, *Rom.* 12. 6. *1 Cor.* 12. 4, &c. but those manifold gifts of God, or graces which are but gifts freely given, as they are called, *1 Pet.* 4. 10. whereby we are capable or qualified to do good to others or service to God. The Philosophers use to distinguish them into the goods of the body, of the mind, and of fortune. By the goods of the body they mean, Health, Strength, outward Sense, as, Seeing, Hearing, and a good Temper or Constitution, so as it may be most serviceable to the mind. The Goods of the Mind are such as quickness of apprehension, good Judgment, a firm and faithful Memory, Learning, Knowledge; by the Goods of Fortune they mean, Riches, Honour, Authority, Interest. Now tho' we do not approve of their calling them the Goods of Fortune, [Austin was not pleased that he had so often used that word, yet shews in what sense it may be used, *Retractat. Lib. 1. Cap. 1.*] yet by what I have said we may see under what general Heads we may reduce those various gifts which are committed to our trust; and I will now shew you,

First, That we receive all these from God; and these things may indifferently be said to be given by God the Father, or by Jesus Christ, as Mediator. For all power is Originally from the Father,

ther, to whom it must be again resigned, when Christ hath fulfilled his Mediatory Office, *1 Cor. 15. 24, &c.* But in the mean while all power in Heaven and Earth is committed to Christ, *Matth. 18. 16.* for the good of his Church, *Eph. 1. 22.* and in order to their Salvation, *John 17. 2.* Now it is God that giveth to all, Life, and Breath, and all things, *Acts 17. 25.* It is he that did form and fashion us in the Womb, and did not fail of making any one part of the body, but did fashion us as perfectly as if he had a model or a receipt in a Book to make us by, *P/a. 139. 16.* And as the Painter mixes his Colours so as to give the right complexion to a picture; God doth so temper the several humours of the body as they way be serviceable to the mind in such manner and measure as he pleases, and hence proceeds the different temper of men whereby they are fitted for several businesses and employments: and it is God that makes to differ even in our natural Temper and Constitution; If there be in one *εὐφυία τῆς φύσεως ἀρετῶν* or any good natural Inclination, and in another such an ill Temper, as *Socrates* acknowledged himself to have, it is God that makes the difference; and hence it is that one hath quickness of apprehension and presence of Mind, another solidity of Judgment, another a curious Fancy, another a strong Memory; and hereby they are fitted and qualified for Business and several Employments. So those that they call the Goods of Fortune are from God, who gives us all things richly to enjoy, *1 Tim. 6. 17, &c.* Both Riches and Honour come of him, and in his hand it is to make great and to give strength to all, *1 Chron. 29. 12.* It is God that gives us all things pertaining to life and godliness, *2 Pet. 1. 3.* So that we have nothing but what we have received, *1 Cor. 4. 7.*

Secondly,

Seondly, We are but Stewards of these manifold gifts of God, *1 Peter 4. 10.* Those words of the Apostle may have respect both to what goeth before and what followeth after ; We are not only to Minister of our Substance with those good women, *Luke 8. 3.* But of those spiritual gifts which we have received , as we have occasion and opportunity: he that is Steward to another, if he have any thing of his own, may employ it as he sees good, but those things which belong to him, that he is a Steward for, he must improve for his advantage; or he that is Factor for another must Trade with what he hath sent to him, for the best advantage of him that trusts him, and must not let his money or stock lye dead; and there will a time come that we must be called to a reckoning, and have that Summons sent to us, *Luke 16. 2.* *Come give an account of your Stewardship, for you must be no longer Stewards.* Now therefore we should consider what we have committed to our trust; they that have most have but little in comparison, as it is said to him heré that had the five Talents, that he had been faithful in a few things : As it is said of those extraordinary gifts which they had in the primitive times ; to one was given the word of Wisdom, to another the word of Knowledge, to another Faith, to another the gifts of Healing, to another working of miracles, to another Prophecy, *1 Cor. 12.8,9,10.* So now, some have Health and Strength ; some abilities of Mind , some Riches, some Power and Authority, some Interest in great Persons whereby they may obtain favours for others ; now we should (as it is said , *The Liberal man devises Liberal things, Isa. 32. 18.*) cast about what we should do with what we have in our power, as Peter said, *Silver and Gold have I none,*
but

but such as I have I give thee, Acts 3. 6. Some now have Silver and Gold, tho' they have not the gift of Healing ; Some, tho' they have neither of these, are capable of doing good some other way : The Prophet was inquisitive what he should do for the Shunamite, and he would know whether she would be spoken for to the King or the Captain of the Host ; by reason of the Miracles which he wrought, he had an Interest in them, 2 Kings 4. 13. Job had several Talents (as we speak) committed to him, he was a great man, he had Riches, Authority, Interest, Wisdom and Understanding, and he improved them, so that when the Ear heard him, it blessed him, and when the eye saw him, it gave witness to him, he delivered the poor that cried, and the fatherless, and him that had none to help him ; the blessing of him that was ready to perish came upon him, and he caused the widows heart to sing for Joy. This he might do by his Authority and Interest ; by his Riches he was eyes to the blind and feet to the lame ; either taking care of those who were really so, to make a supply to the defect of their senses or limbs, or he was a guide to the ignorant, directing and counselling them in those things which they had not an insight into, Rom. 2. 19. and supporting them when they were ready to fall, or to be cast down by others ; By his Wisdom he searched out the cause which he knew not, and by his Authority he brake the Jaws of the Wicked, and plucked the spoil out of his teeth, Job 29. 11, &c. that is, he rescued the prey from them, alluding to Dogs or ravenous Creatures that must sometimes have their teeth broken to prevent their doing mischief, or to get the prey out of their mouth, see Psa. 3. 7. and 58. 6. One had five Talents committed to him, another two,

two, another one : So we may not have so much committed to our trust as *Job* had, yet something we may have whereby we may serve Christ, and do good to others ; we may, if we have Riches, relieve others in their straits, disperse Bibles and good Books, encourage and promote the Preaching of the Gospel, and so be helpers with the Ministers of the Gospel in the work of Christ, *Rom.* 16. 3. If God have given us knowledge, we may instruct others in our several Relations and Capacities ; as Husbands, *1 Pet.* 3. 7. as Parents, *Prov.* 1. 8. 6. 20. as Christian Friends instructing others in some things, who in other things may know more than our selves, *Acts* 18. 23. If we have any interest in others, we have the greater advantage for doing them good, as we have the greater obligation thereto.

I come now to speak of the favour they shall find with God, and the reward which they shall receive from him, that have well improved their Gifts ; *Well done good and faithful servant*, then shall every man have praise of God, *1. Cor.* 4. 5. That is, all that have praise : Men must not then put in to pass their censures, but we shall depend upon God, for our final Sentence, which shall determine our Eternal State. But what are we ! that God should shew us such favour, or what are our Services that he should approve of them ? we must say as *David* in another case, *1. Chron.* 29. 14, 16. Of thine own have we given thee, all this Store cometh of thine hand, and is all thine own ; So we are nothing, *2. Cor.* 12. 11. And whatever we have done, it is not we, but the Grace of God, which is with us, *1. Cor.* 15. 10. If God promise any favour to any Grace, or to any Person qualified therewith : As to those that fear him, *Mal.* 3. 16. To those that

that love him, *Rom. 8. 28.* He doth not therein show the reason of his bestowing such favours, but the order in which he be stows them: It is he that puts his fear into our hearts, and circumcises our hearts to love him, *Jer. 32. 40. Deu. 30. 6.* And in this respect we may be said to receive grace for grace. I have before shewed you what the literal meaning of those words may be, *I will make thee Ruler over many things.* And doubtless the scope of the Parable is to shew how liberally and bountifully God will recompence any Service which is done for him above our desert.

Those words, *Enter thou into the joy of thy Lord;* express more particularly what shall be done to those whom God doth delight to honour. An entrance shall be ministred to them abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ, *2. Pet. 1. 11.* The Scriptures do not distinguish so critically as the Philosophers, who call sensual delights, *Pleasures*, and intellectual or Spiritual delight, *Joy*, for according to the Scripture there is in the presence of God, fulness of Joy and Pleasures for evermore, *Psal. 16. 11.* Now the joy of our Lord may be either that joy which we have from him, as the praise of God, is that praise which we have from God, *Job. 12. 43.* Or it may be that joy which our Lord himself hath or is entered into; for He, for the joy that was set before him, endured the Cross, and despised the shame, *Hebrews 12. 2.*

First, I say it is that joy which we have from God, and this is enough to commend it to us, and raise up our minds to great expectations of it: *Abaishnerus* called in help to contrive what should be done to the man whom the King delighted to honour, *Eth. 6. 6.* and the faithful Servants of Christ

Christ are such as God doth delight to honour; and as *Ahabuerus* in the feast that he made for his Nobles and Princes, would shew both his favour to them, and the riches of his glorious Kingdom, and the honour of his excellent Majesty, and so gave them drink in Vessels of Gold diverse one from another (it is likely of different fashions) and royal Wine in abundance, *Eph.* 1. 4. 7. So God will shew the riches of his Glory on the Vessels of mercy which he had afore prepared unto glory, *Rom.* 9. 23. as he will shew the riches of his grace in his kindness towards us in Christ Jesus, *Eph.* 2. 7. As it is said, *Araunah* gave as a King to *David* in respect of his bounty and munificence, *2 Sam.* 24. 23. so God will be a God to his People, *1 Chron.* 17. 24. *Heb.* 8. 10. dealing as a God with them in magnificence and munificence; and as none knows the power of his Anger, which is according to his fear, *Psal.* 90. 11. so none knows the riches of his Glory, which is according to our most raised hopes and expectations, yea far exceeding them; as the Queen of *Sheba* found the Glory of *Solomon* far to exceed the report of it in her own Country, tho' that report was above her belief, *1 Kings* 10. 6. 7. Christ and Heaven suffer no *Hyperbole*, nothing too great can be said of them: God needs not to take counsel of any to know what shall be done to those whom he delights to honour; that manifold Wisdom which could find out a way to save Sinners without any injury to his Law or Justice, *Eph.* 3. 10. can prepare that happiness for them, which will make him to be glorified in his Saints, and admired in all those that believe. *2 Thes.* 1. 10. There are two ways whereby we may make some conjecture at the Joy of Heaven. First, By the Joy or Pleasure which we see men take in these worldly sensitive Objects,

Objects, when there is an innate instinct, desire, appetite and senses suited to that goodness which is in any Creature, then it is to us as the Load-stone to the Iron, which draws it to it. We could not enjoy the fragrant scent of a Flower without the sence of smelling; and those that want that sence, may well wonder what it is that makes men delight so much in sweet smells; and (to use a plain similitude) if such an one were to buy but a pair of Gloves, they would observe the matter of them, the fashion or making of them, and the colour of them, but they could not value them for their rich perfume, which doth so much enhance or raise the price of them: So others are entranced in Pleasure, by the ravishing melody of Musick, which is nothing to those that want the sence of hearing; and so the most charming Beauties are nothing to those that want the sence of seeing, or where desire fails, as the wise man speaks, through the decays of Nature and declining Age, Eccles. 12.5. But all the Glory of this World is no more to the Joy of our Lord, than the Husks which the Swine fed upon was to the Entertainment which the Prodigal had in his Father's house, there we shall have the most excellent Objects, and we shall perfectly enjoy them, when our understandings are perfectly enlightened to know what is the Riches of the Glory of his Inheritance in the Saints, Eph. 1. 18. and our affections perfectly renewed so as to follow hard after God, Ps. 63. 8. as one said, not *panis Domini*, but *panis Dominus*, so there will be not only *Gaudium Domini*, the joy of the Lord, but *Gaudium Dominus*, the Lord our exceeding joy, Psal. 43. 4. and there will not be only Glory prepared for us, but we shall be prepared for Glory, Rom. 9. 23. we shall be made meet to be

be partakers of an Inheritance with the Saints in light, *Col. I. 12.* There were two things which made *Solomon* a competent Judge of what was to be found in these Earthly things, His Riches, whereby he was able to purchase or procure the best of what this world could afford, and his Wisdom, whereby he was able both to draw out the quintessence or virtue of every thing and to make a Critical Judgment of it, *Eccle. 2. 1--9.* So in Heaven there will be the most excellent Objects, as Mr. *Baxter* said a little before his death; that place, *Hebr. 12. 22,* &c. did deserve a thousand thousand thoughts, there we shall see God as he is, *I John 3. 2.* We shall be fit to be admitted into that general Assembly, and to joyn with them in that Divine service wherein they serve him day and night, *Rev. 7. 15.* without saying, What a weariness is it, our hearts will be fixed to sing and give praise, *Ps. 108. 1.* We strive sometimes to wind them up to make melody to the Lord, *Col. 3. 16.* but as when a Lute or Viol is tuned, the pegs will loosen and the strings slacken and spoil the melody; so when we would lift up our hearts to God, they sink down again, but they will not only be prepared but fixed.

Secondly, We may make some conjecture at this joy by the fore-tastes which we have of it here, where we walk by faith and not by sight, *2. Cor. 5. ver. 7.* but tho' we see him not, yet believing we rejoice with joy unspeakable, and full of Glory, *I Pet. 1. 8.* It is that which we cannot express, and is full of Glory, as that power whereby a Christian is strengthened to all patience and long-suffering with joyfulness, enabling him to bear long affliction with joyfulness is a glorious power, *Col. 1. 11.* If we may be filled with all joy and peace

in believing, *Rom. 15. 13.* what will it be to see, as we are seen? If these are such strong consolations that some drops of them will revive our languishing Spirits in the greatest afflictions, *2. Cor. chap. 8. 2.* what will it be to drink of the River of his pleasures, *Psal. 36. 8.* when we shall have no affliction to allay the sweetness of it? The joy that Christians have had here, hath been sometimes as much as they could bear, but here we are but as persons which begin to recover their health, and so find some favour and relish in what they eat and drink, but in Heaven we shall be as those, that having more fully recovered their health and appetite, take pleasure in eating and drinking, and taste the sweetnes of their meat and drink. Further as I told you, it is the joy of our Lord, or that which was set before him to encourage him against his sufferings, and he will not only come again and receive us to himself, that where he is we may be also, *Job. 14. 3.* that we may behold the Glory which the Father hath given him, but he gives the same Glory to them which the Father hath given him, *Job. 17. 22. 24.* as they suffer with him, so they shall be glorified together, *Rom. 8. 17, 18.* To him that overcomes, Christ will grant to sit with him in his Throne, as he also overcame, and is set down with his Father in his Throne, *Rev. Chap. 3. 21.* We have a glimpse of this Glory, in the transfiguration of Christ, *Matt. 17. 2, &c.* his face did shine as the Sun, and his whole body was so illustrious, that it darted a brightness through his garments, and there were two of the general Assembly with him; *Peter* was so taken with it, that he thought it was good for them to be there, but this continued only a little while, it is like their joy was allaid by the discourse about his decease

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which he should accomplish at *Jerusalem, Lu. 9.31.* but now this is already accomplished; He hath suffered & is entered into his glory, & we shall go & be with him which is far better than to be here, *Phi. 1. 23.*

For the Application of this, let us observe and consider what we have received; formerly in the Apostles times, all were not Apostles, nor all Prophets, nor all Teachers, nor all workers of Miracles, all had not the Gift of healing, all did not speak with Tongues, nor all Interpret, *1. Cor. Chap. 12. 29, 30.* So now all have not Riches, Power, Interest, Learning, Wisdom: But every one hath something, wherewith he may some way promote the Service and Interest of Christ, and do good to others. When the Tabernacle was made, *Bezaleel* was filled with the Spirit of God in wisdom, in understanding, in knowledge, and in all manner of Workmanship, to devise cunning works, to work in Gold, Silver and Brass, *Exod. Chap. 31. 2, 3.* But the Women also that were wise hearted did Spin with their hands, and brought that which they had Spun of blue, purple, scarlet and fine Linnen, *Exod. 35. 25.* *Paul* was as a wise Master-builder, *1. Cor. 3. 10.* but *Aquila* and *Priscilla*, Tent makers, were his helpers in Christ Jesus, *Rom. 16. 3.* and there were Women which laboured with him in the Gospel, *Phil. c. 4. v. 3,* not by Preaching, but by Teaching good things to younger persons, *Titus 2. 3.* to their Children, which is a great help to Ministers, and such as are more fit to hear the Word with profit (as Petty Schools fit Children for Grammar Schools) so they may relieve, encourage, protect such as are capable of doing other service, *1 Tim. 5. 10. Rom. 16. 4.* and hereby we may be fellow-helpers to the Truth, *3 John v. 8.*

And

And Ministers could do little in City or Country in propagating the Gospel, if they had not others to help with them : As *the liberal man devises liberal things*, Isa. 32. 8. so we should devise and cast about what we may do any way, or in any capacity for the furtherance of the work of Christ : We should not only honour the Lord with our substance, *Prov. 3. 9.* but we should say in truth to him, what is ordinarily said in complement to others, that all that we have is at his service ; as all things are of him, so it is fit all things should be to him, *Rom. 11. 36.* As it is said, *Exod. 31. 6.* *In the hearts of all that are wise-hearted, I have put wisdom, that they may make all that I have commanded thee.* What any have is from God, and it is that they may employ it in his service. He that had but one Talent, was punished because he did not improve it ; he did not spend it as the Prodigal did his Portion, among Harlots, or in riotous living, but hid it in the Earth, and returned it to him again, *Matth. 25. verse 25.* It is not enough that we do not embezel our Lord's goods, or that we do no hurt therewith ; as it is said, *Celata virtus paulo diffat ab inertia*, unknown or concealed Virtue differs little from ignorance, or idleness ; and I do not account it much to a man's praise, to have it said of him, that he is a *Man of unknown worth.* It is true, sometimes as folly is set in great dignity, so the Rich sit in low place, *Eccles. 10. 6.* Where the opposition teaches us to understand it of those that are Rich in Virtue, Wisdom, Noble Endowments ; this is an evil under the Sun, and an Errour that proceeds from Princes, not to advance men according to their worth, and in such a case men

have not occasion or opportunity for putting forth themselves, or shewing what is in them. If some very Learned man were confined to some obscure Country Village, he would not have much occasion to shew his Learning ; or if a man have Prudence, Courage, Conduct to qualifie him for serving his King and Country in Councel or Camp, but by Law is made uncapable thereof, he may be as a lighted Candle under a Bushel, and sometimes again a mans modesty may over-awe him that he doth not put forth himself, which is better than boasting of a false gift, *Pro. 25. 14.* or through vain glory to take all occasions to make ostentation of our own worth or ability, trading for our selves with our Lord's gifts, as *Gebazi* that would get something by the Cure which was wrought on *Naaman*, *2 Kings 5. 20.* We must take heed of thinking the service lost that we do for God, wherein we do not pocket up some applause or praise for our selves. Remember the Leprosie that cleaved to *Gebazi*, and the end of *Herod* that gave not glory to God, *Acts 12. 23.* Those that Minister must do it, as of the Ability which God gives them, that God in all things may be glorified, *1 Pet. 4. 11.* We must not do as *Israël* that trusted in her beauty, and plaid the Harlot because of her renown; for that beauty which was perfect through that comeliness which God had put upon her, *Ezek. 16. 14.* But on the other hand we must not through a fly and secret pride refuse to trade because we have but one Talent, or to put forth our selves, because we have no more to make shew of; there is a good sense of that, *scire tuum nihil est nisi tecum scire hoc sciat alter,* what thou knowest is nothing unless others know that thou knowest it, for we have not received it for our selves, as the manifestation of the Spirit is given

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to every man to profit withal, *1 Cor. 12. 7.* and as the rust of silver and gold will be a witness against those that have treasured it up, *James 5. 3.* So the hiding of mens gifts, that is, not improving them, will be charged upon them. But what then will the end of those be that abuse their gifts ? in this Case, he that is not with Christ is against him, *Mat. 12. 30.* because he hath received his gifts to employ and improve in his service, as he that is listed in a Princes service, and receives his pay, is against him, if he stand neuter, or does nothing, much more if he fights against him. If God give a man Riches, and he make use of them to oppress the poor, *Jam. 2. 6.* or to make provision for the Flesh to fill the lusts thereof, *Rom. 13. 14.* spending it on Pride or Voluptuousness : If God have given men Power or Interest, that is, if they either be in Authority themselves, or can make an Interest in such as are so, and take advantage thereby to crush the Fatherless or the poor ; it is that which *Job* durst not do, for destruction from God was a terror to him, and by reason of his highness he could not endure, *Job 31. 23.* If God give a man Learning and Knowledge, and he set himself therewith to oppose the Truth and Cause of Christ, and to maintain and support an evil Cause against Christ ; If he give a man quickness of wit and parts, and he make use of it to ridicule Religion, and expose those that are most strict and conscientious in the profession of it, or to defraud and over-reach his Neighbour ; If he give a man strength and ability of body which he might have used to good purposes in the service of God or of his Country , and he spend his strength in Luxury and debauchery, *Pro. 5. 11,*

23, 29. We may ask them as *Cyprian* doth those that used Painting and such Arts, how they can look upon God, when they are not as he made them, but as their own lusts have deformed them: This is like taking the Corn and Wine, and Oyl, and Silver, and Gold, which God had given to *Israel*, and preparing it for *Baal* an abominable Idol, *Hosea* 2. 8. And if the unprofitable Servant that hid his Talent shall be cast into outer Darknes; sure the wicked Servant that abuses his Talent to the dis-service and dis-honour of God shall have Hell made, as *Nebuchadnezzar's* fiery Furnace, seven times more hot than it was wont to be, *Dan.* 3. 19. In this case there is not only *lucrum cessans*, but *damnum emergens*, not only a loss of what might have been gained by a good improvement of what men are trusted with, but a further damage accrewwing by misemploying of their Talent: As if a Person should leave a Steward to look to the affairs of his houshold, and leave him money to buy and make an advantage for his Master, and he should with his money Drink, and Game, and keep Company so as to neglect his Masters busines, and let that suffer for want of looking after. Or, as if a man should be at charge to bring up his Son in the study of the Law, that he might get an Estate and be a support and ornament to his Family, and when he hath attained some skill in the Law, instead of getting an Estate thereby, should use it only to winde himself into his Fathers Estate and cheat him of it. Rules are made more plain by Examples, therefore I shall to illustrate what I have spoken, give an instance of a *good and faithful Servant* in him, whose death hath given occasion of
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the foregoing discourse : I do not intend to give an account of his Life, but only to give a brief account of some things which may shew what Talents he was trusted with, and what use he made of them. God who presides over our forming in the womb (as I have already shewed) gave him εὐεγένειαν, *Temperamenti*, εὐφύειαν, *ingenij*, a good *Crasis* or constitution of body, and a good temper of mind both of which did much fit him for the work which he was called to. He had somewhat a deep tincture of melancholy, yet not such as to dull or cloud his mind, but rather to poise it, and so tempered as he had both a quick apprehension, and solid judgement ; He had so much of it as to make him suspicious, and cautious of obtruding any crude or indigested notions on others, and it will be found as soon as any of his labours are made publique, (which an excess of modesty hath hitherto kept from the view of the world) that they do *Demoros sapere unguis*, according to the advice of the Poet, *sæpe stylum vertas iterum quæ digna legi sint Scripturus*, well weighing and considering what ever proceeded from him ; He entered early indeed on the work of the Ministry, but he was not more apt to teach, than apt for teaching : He was none of those that *Beza* speaks of, which are *Doctores*, but *Aptiores ad stivam*, fitter for the Plow, than for teaching : While young, he was not only a *Titular* but *real Master of Arts*; when Mr. Vines (a competent Judge of mens abilities) heard him preach, he said, He looked like a Boy, but spake like a Man : He came to *London* in forty two, and did design to go beyond Sea with some Merchants, but meeting occasionally with Sir *Thomas Barrington*, he was so pleased

with his Converse, that he prevailed with him to go to *Hatfield* in the beginning of forty three ; their *Lecturer* being newly dead, whom he succeeded in that place, when he was but in the two and twentieth year of his age, being born on *September 29th* one thousand six hundred twenty one. There he continued till he was forced away, and though he had invitations to several more publique places, where he might have had far greater worldly advantage, I heard him say above fifty years ago, that he would not leave *Hatfield*-Christians for any place in *England* ; There being then many Eminent Christians, most of which are long since admitted into the General Assembly amongst the Spirits of just men made perfect, whither he is now gone to them. At his first coming thither, he only preached the weekly Lecture, (which had continued there many years) and on the Sabbath daies in the afternoon, but after some time the Minister of the place having another Living in *Norfolk*, was obliged to reside there and quit *Hatfield*, and then the whole work did devolve upon Mr. *Warren*; So that he preached constantly three times a week at home, and took his turn in several other Lectures, which were kept by a Combination of Ministers ; Yet his frequent Preaching did not make him slight therein, his Lecture was frequented by many of the Neighbouring Ministers, his Sermons were chiefly designed and accommodated to the use of serious experienced Christians, of which there were many then; his Sermons were not as some things which are *Compositions* indeed , wherein several things are put together, and the ingredients appear in gross lumps; and they do not incorporate together, and so the virtue

virtue of them is lost, whereas when they are well mixed they do not so obviously appear, but there is the virtue of them. So learning doth little good in Sermons, where it appears in long quotations, School terms and distinctions, exotick or foreign words ; but then it doth most good in Sermons when Ministers make use of it to insinuate or work things so into the affections of their hearers, that they may e're they are aware be made as the Charets of *Ami-nadab*, *Cant.* 6. 12. or come upon them with that power and evidence of Truth, that they may not be able to withstand the wisdom and spirit wherewith they speak, *Acts* 6. 10. But besides this ordinary work, there were then monthly Fasts, which he usually kept without the help of others ; wherein he did not huddle over the duties of the day in compliance with the weakness of those that say of such days as the *Jews* of their new Moons and Sabbaths, when will they be gone ? *Amos* 8. 5. And of the duties thereof, *what a weariness is it ? Mal. ch. I. ver. 13.* But he kept them with Solemnity as days of afflicting the soul, and with such fervency and perseverance in prayer as the condition of the Nation did then require : And besides these his assistants was frequently desired in days of Solemn prayer and humiliation, on particular occasions, he being an *Israelite* indeed, not only as without guile, but as one that had power with God in prayer, and did oft prevail ; for which reason I have several times been desired by Christians to engage Mr. *Warren* to pray for them, and have since his death received Letters from some lamenting the loss of such a praying Friend, and he hath oft
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put me in mind of the words of Mr. *Welsh* concerning an eminent Christian in *Scotland*: Happy is that City, yea happy is that Nation, that hath an *Hugh Kennedy*; and adds (what I may truly say concerning Mr. *Warren*) I have my self certainly found the Answers of his prayers from the Lord in my behalf.

And besides all this, there was a monthly Meeting of some Ministers, which he was the first promoter of, that continued many years, wherein there were Disputations and Latine Sermons, wherein I have oft heard Positions, and Determinations, which might well have become the Divinity-Schools, or have entertained an Academical Auditory. All these things required much study, which he had need be a good Husband to find time for, amidst so much business, especially considering how much Acquaintance and Company he had; all that knew him, being so desirous of his Conversation, which was so pleasing and profitable, and so many having recourse to him for satisfying their doubts, he having (according to the Proverb) an Eagle's Eye, and a Lady's Hand, in dealing with wounded Consciences; that is, a deep and piercing in-sight into matters of that nature, and much of tenderness and compassion towards such persons. And further (as was observed of Mr. *Joseph Mede*, that profound Scholar, that he seemed most delighted with those Studies which might strain the sinews of his Brain, and therefore did set upon the most difficult places of Scripture so.) Mr. *Warren* did Preach long upon the *Song of Solomon*, and the *Revelation*. As that pious learned judicious Man Mr. *Durham* in *Scotland* likewise did, though Mr. *Warren* did not undertake to determine any thing

thing upon the Prophetical part of the *Revelation*. I know those are charged with arrogance and over-weening, that will attempt to explain such difficult places of Scripture ; yet there is a blessing promised to him that reads, and to him that hears the words of the *Revelation*, *Chap. 1. 3.* There are many things therein that must be kept, and therefore understood ; and certainly there are many things in both these Books that at first seem very obscure, which (by prayer, study, and comparing them with other places of Scripture) may be made more plain than could at first be imagined. As a learned Man saith of Mr. *Durham's* Lectures on the *Revelation*, that divers of the most obscure Texts of that Book, which he understood little of at the beginning of his Lecture, before he closed his Exercise, were made so clear to him, that he thought he might well acquiesce in his Exposition without much more debate. Though he was thus employed, yet he redeemed so much time for Study, that he was a General Scholar: And when there was once a suspicion suggested (where there were many persons of Quality together) that some of the Non-Conformists might be Jesuits, (too great an honour to that Order, as if, though Learning do not die with them, yet it brings Learned Men, whom others are not on all accounts satisfied with, under a suspicion that they belong to them) one in the Company replied, that the fittest person that he knew to make a Jesuit, was Mr. *Warren*, not that he had any such suspicion of him, for I know he gave an high Character of him, both for Piety and Learning: But he accounted him a Person of such quick-
ness

ness and acumen, which he gave an instance of in his so baffling a Doctor in his hearing, which was known to some of the Company. There are some living who can still remember, that about fifty years agoe there was a person of competent Learning (as appears by a Visitation Sermon, long since printed) but of greater confidence, that Preached a Lecture at a place in this County, wherein he took upon him to maintain *Universal Redemption*, and still after his Sermon he made a general challenge, as *Goliath* did to the Host of *Israel*, *Give me a man that we may fight together*, 1 Sam. 17. 10. He was ready to dispute with any that should question what he had preached. Now there was a weekly Lecture not far off, where several Ministers met, and upon consulting together, they thought it fit for them to accept of his challenge, lest by their silence they should seem to consent to his Doctrine, or at least that (as the Host of *Israel* was dismied and greatly afraid at the words of *Goliath* so) they were afraid to encounter him; So it was agreed amongst them to go the next Lecture-day to hear him, and to dispute with him; and Mr. *Warren* was desired to be there with them.

So they went, and he made his challenge as he used to do; and tho' Mr. *Warren* was much younger than most of the other Ministers, they put him upon accepting the challenge, which he did, and at the first on-set put him quite beside his play; which did *non plus* him for a time; but after a little while he recovered himself so far as to ask Mr. *Warren* a Question, appealing to him, Whether he thought in his Conscience that the interpretation which he gave of those places of Scripture which he had alledged for the proof of

of his Doctrine, was the true sense of them; to which Mr. *Warren* made him presently such a reply, that he came down from the Pulpit as a man confounded, and quitted the field, came thither no more to make any further challenge. Indeed Mr. *Warren* did in some sense acknowledg a general Redemption, yet not that conditional Redemption, which is contended for by so many Learned men; but such a Redemption whereby Christ did obtain an Universal Dominion over all, so as not only to be the head of his Christ, but to be head over all things to his Church, or for their good, *Eph.* 1. 22. and whereby he had power over all flesh that he might give eternal life to as many as the Father had given him, *Job.* 17. 2. *Amyrald* who was a great Abbetor of this new Hypothesis of Redemption might (I think) say of it as he once did of the new Philosophy: when two happened to come to visit him at the same time, and fell into a very warm debate about the old and new Philosophy: *Amyrald* after he had heard their several exceptions on one side and the other, crys out, *difficulte pour difficulte, le vicil vaut autant que le nouveau;* Difficulty for difficulty, the old is as good as the new. I doubt the new Aypothesis of Redemption will do no more to extricate us out of pretended difficulties than the old.

Some suppose that the four Beasts mentioned, *Rev.* 4. 7. are Emblems of the Ministers of the Church; that Zeal and Courage; that Patience and Industriousness; that Prudence in managing the Affairs of the Church; that insight into the Mysteries of the Gospel that should be in Ministers, and which are in them in different degrees, some excelling more in one, some in another.

another. Mr. Warren did not want Courage and Patience under Affliction, suffering joyfully the spoiling of his goods, (and of his industriousness I have already spoken) but he was Eminent in prudence, and insight into the Mysteries of the Gospel. His prudence was such that he was of great use to his Friends in advising them in several Cases, even about worldly things, though he minded them so little that he might seem to some to be a *meer Scholar*: But he was none of the *Philosophers* which the Greek Comædian complains of that were wise in words only, but in managing business very fools; for managing affairs he was so fitted, that a Considerable Congregation of Christians of a different persuasion from him, would have chosen him to be a Teacher in their Congregation, that they might *have the benefit* of his preaching and of his prudence in managing the affairs of their Church, desiring there might be a mutual forbearance between them in such things wherein they could not be of one mind. And his writings (something of which is now come out of the Press, and more may I hope ere long) are such whereby (that I may borrow the Apostles words, *Eph. 3. 4.*) when ye Read, ye may understand his knowledge in the mystery of Christ. He was of a very peaceable temper, and did study to be quiet, and as much as in him lay to live peaceably with all men: yet would not *jurare in verba magistri*, or (in our Saviours sense, *Matt. 23. 9.*) call any man Father on earth, resigning up himself to him by an implicit faith. Mr. Baxter was his antient friend, and they lived together in the same house, when Mr. Baxter preached at Bridgworth,

worth, yet when he put forth his *Aphorisms*, Mr. W. being dissatisfied with some things therein, was his *ingenious friend* that he speaks of in the postscript to his book of *Infant-Baptism*, and names in his *Catholick Theology*, who attempted something at first, which we do not meet with indeed in his Polimical writings, because Mr. W. did engage him not to draw him into a publick contest, by publishing any thing which he wrote to him: But it was that which Mr. Baxter did not slight nor answer *und liturâ* with one dash, for he wrote him an answer to it of one and forty Sheets. To draw toward a Conclusion, he was a shining and burning light, and might give that for his Motto, *Lucendo pereo.* He wasted with giving light to others.

I never heard him wish (with Dr. *Whitaker*) that he could purchase that health in his old age, which he empared by his night-Studies in his youth; or repent him of any pains which he had taken in his Lords work. His strength failed him for sometime before he died, so that he was carried to the Pulpit constantly (as his Predecessor likewise at *Hatfield* was) what a difference is there betwixt looking on a Body worn out in the service of mens lusts, and mourning at last when their body and flesh are consumed, and saying, how have I hated instruction! *Prov. 5. 11.* and looking upon a poor decayed body worn out in the service of Christ. At length more than three months before he died, his strength was so far decayed, and his memory did so fail him, that he was forced quite to disist from his pleasing work, which he had taken so much delight in, and God did hereby make him not only willing, but desirous to

to die. Then, as one said, He had *vitam in patientia mortem in voto*, was content to live in submission to the will of God, but having a desire to be dissolved and to be with Christ, *Phil. I. 23.* As a Servant wearied with work earnestly desires the Shadow, and as an Hireling looketh for the reward of his work, *Job 7. 2.* This you may see by this passage in a Letter to me sometime before he dyed, when he found his strength much decaying, *viz.* my inability for service to God, and his dear people (whom my Soul loves) makes me weary of this world, and willing to be gone to the remaining rest.

The Lord prepare me for it, and quicken my motion towards it, and bless your labours who have yet time and opportunity to work in his Vineyard. As for me, my Flesh fails, and my Heart fails: But be thou, O God ! the strength of my Heart, and my portion for ever. And hereby God likewise brought his Friends to be willing to part with him: Many years agoe when he was near to death thro' a sore sickness, and understood that (as it is said of *Peter*, *Acts 12. 5.*) Instant and Earnest prayer was made of the Church unto God for him ; he wished that God and his People were agreed to let him go. Now his people were willing to let him go, he could be no more useful to them, and his strength was but labour and sorrow, having almost finished the seventy fifth year of his age.

If he had been taken away in his strength, and while he was busied in his Masters work, how great lamentation would have been made over him ? for the losf of his publick labours which had so oft been so great a comfort and refreshment to them, for the losf of his prudent Counsels,

Counsels, Spiritual Consolations, sympathy in Afflictions, pathetical and earnest Intercessions, and for my self, I may say, as *David* for *Jonathan*, I am distressed for thee, my Brother, very pleasant hast thou been to me, and thy love to me was wonderful, 2 *Sam.* 1. 26. I may without vanity speak it, for when above forty years ago he seemed to himself and others to be leaving the world, he was speaking to his nearest Relation which was with him, of several of his friends, and when he spake of me, brake off abruptly only with these words, *I loved him.* Sir *Ful Grevil* (afterwards Lord *Brook*) desired when he dyed that he might have inscribed on his Grave, *Here lies a Friend of Sir Philip Sidney*; and I should think it honour enough to have it inscribed on mine, *Here lies a Friend of Mr. Warren.*

I lived in intimate Friendship and Familiarity with him forty five years; and spent many precious hours with him to my great comfort and advantage: And if I might have my choice (as *Elijah* had at the translation of *Elijah*, 2 *Kings* 2. 9.) it should be that a double measure of the Spirit of Mr. *Warren* might be upon me. Yea, I should account my self happy if I had but his measure of Gifts, and Parts of Learning, Grace, Temper; How quick was he to apprehend? Of what a profound Judgment? How inquisitive in the pursuit of Truth? How diligent to dive into the depth of things, or (as we say) to sift them to the bran? of a tender Spirit, weeping, like *Job*, for those that were in trouble, and his Soul was grieved for the poor, *Job* 30. 25. How great a measure had he of that wisdom that is from above? which is pure, peaceable, gentle, easie to be en-

treated, full of mercy and good fruits, without partiality, without Hypocrisie, *James 3. 17.* (if I may speak impartially and unfeignedly) I never knew any in whom these things were more plainly exemplified than in him. How tender, indulgent and prudent an Husband and Father he was? How affectionate and faithful to his Friends, how able to advise them? how ready to pity them, sympathize with them, and pray for them? Those only know that were acquainted with him, who lament the want of him. For tho' I hope his prayers may be answered, (which he made while he lived, for his Friends) now he is dead; for we pray that both our selves and others, whom we pray for, may find Mercy and obtain Grace to help in time of need, that an answer may be given in (not presently but) as the matter requires, when it may be most suitable and seasonable, *Heb. 4.16.* Therefore tho' *Abraham* did not obtain an answer when he prayed, God remembred him soon enough to deliver *Lot*, which seems to be the chief thing he aimed at in his prayers, *Gen. 19. 29.* Yet many dearly miss such a Friend to go to both to sympathize with them, and advise them as their condition requires; and tho' there be a residue of the Spirit with God, to raise up, and send forth such Labourers into his Harvest; yet the want of such is much lamented, now the Harvest is so plenteous. But for the Inhabitants of *Hatfield Broad-Oake*, *Stortford*, and other his Christian Friends, whom he had a continual Remembrance of in his prayers, and who have fully known his Doctrine, manner of Life, Purpose, Faith, Long-suffering, Charity, Patience, *2 Tim. 3. 10.* and are witnesses how holily, and justly, and unblameably he behaved himself among them,

1 *Theſ.2.10.* As they desire his prayers may come up for a memorial before God; so let them endeavour to have these things always in Remembrance after his deceafe, which he was not negligent when living to put them in mind of, 2 *Peter I. 12,* &c. And which others have taken care (by publishing ſome of them) that they may be kept in their minds, and be followers of him, and mark them which walk ſo, as they have him for an ensample, *Phil. 3.17.* For he taught by his life as well as by his Doctrine, according to the charge which *Nazianzen* gives to Ministers, not to teach at all except they teach by their Conversation.

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